EDUCATION ISSUE

The Commonweal

March 30, 1951

The Rhythm of History

JACQUES LECLERCQ

STATE ALLOWANCES?

Wages and Big-Family Men

JOHN C. CORT

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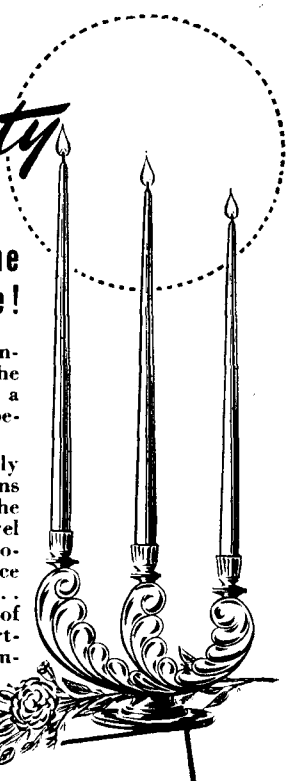

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• THIS WEEK •

Week by Week 605

The Rhythm of History
by Jacques Leclercq 609

Farms, Schools and Churches
by Donald Attwater 611

Wages and Big-Family Men
by John C. Cort 614

The Stage
by Walter Kerr 617

The Generality of General Education
by William A. Orton 620

Books 627

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Published weekly, printed and copyrighted, 1951, in the U. S. A., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y. MUrray Hill 3-9685. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. U. S. and Canada, $7 a year; Foreign $8. Single copies, 15c.

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The Commonweal

WEEK BY WEEK

Education in a Secularized World

IT IS EASIER to see the reason for a specifically Catholic education than to envision its approach to the world. To hand down and develop our venerable tradition unimpaired has required great sacrifice. Here in the United States parents have long accepted the burden of double expense—paying taxes for public schools and supporting their parochial schools as well. Many students have foregone the social and business advantages of attending the Ivy League type of university in order to pursue higher studies under the aegis of a Catholic philosophy. Others have passed up the free and more ample facilities of state universities in order to obtain a Christian orientation for their work. Men and women by the thousand, in religious orders and not, have been dedicating their lives to a calling which brings little in the way of rewards. With all that gives life its meaning at stake, such sacrifices are understandable if not always easy to imitate.

A right approach to the dominantly secularized world of life and knowledge is extremely difficult to chart. Once Catholics have made the basic decision to provide educational facilities of their own, the problem has only begun. For it would seem that Catholic educators are particularly susceptible to two conflicting but simultaneous temptations, the first in the way of a revulsion against a world of mainly non-religious inspiration, the second in the direction of embracing certain assumptions of our non-believing contemporaries.

In the first instance there is a danger of failing to do justice to any figure who opposes, or even fails to recognize, the True Faith in its fulness. This lack of light, this major error of judgment, casts a pall over all his other perceptions or discoveries. In the age-long struggle for truth and beauty and the good life, therefore, certain teachers find only Catholic scholars, artists and statesmen and those who have led men away from the true path. Some such facile dichotomy as this must explain the development of the Ready-Answer method long ascribed to American Catholic colleges and schools. It is a technique that dismisses a philosopher of Kant's stature, for instance, in a paragraph—a few lines citing his major philosophical errors. With this method, each thinker of influence during man's long decline from the glory of the Middle Ages puts in a brief appearance, fumbles the ball and then vanishes into an oblivion which is more supposed than real.

BUT at the very time that students are being rudely warned about the prophets of the present godless age, they are generously imbibing erroneous notions from quite another quarter. Catholic students and Catholic teachers are very much a product of their age. They are hardly more immune than others to such current fancies as superficial entertainment, speed, comfort, style and all those things that mark a person as up-to-the-minute. They are sworn enemies of Marxian materialism yet, embrace without a qualm the materialism and criteria for success embodied in the text and advertising pages of the big-circulation magazines. And so the temptation to dismiss all secular prophets summarily goes hand in hand with a disposition to accept a materialist-orientated manner of existence which those same prophets have made possible. If any proof is needed, compare the attitudes and ambitions of Catholic graduates with that of their secular-educated contemporaries. Find out how many of them have developed any real interest in ideas.

To present the modern world as it is, demands the most arduous labor. One starting point is a conviction that in the past seven centuries there has been human progress as well as human decline. Another would be to view the thinkers of the West from the standpoint of their contribu-

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tions to human knowledge—weighing their sound insights as well as their disastrous aberrations. A third would be to dwell on all the implications of the concern for the human person which in recent decades has developed in the Western world. To see God's Providence in all is the clue, but it is a recipe that is not easy to fulfill. To recognize truth and beauty and wisdom wherever it is found is another touchstone for the problem. For "the Spirit breatheth where He will." Back of it all we need a sublime confidence in the prevailing power of truth.

The Kefauver TV Show

AMERICAN television first made history when it transmitted UN sessions from Lake Success. What had been, and still is, primarily a medium for light entertainment became a political instrument. It was an accident in a way. The ordinary domestic or international political debates could not have done it. The performance of the Russian delegates was responsible. The tactics, demeanor and comments of men like Malik and Vishinsky made violent anti-Communists out of many a hitherto non-political housewife. Russian deportment in the UN, when televised, became a potent antagonizing force that helped unify the country when that unity was sorely needed. But how many TV addicts stuck close to their sets while a UN session was on because it produced in them a certain bristling effect?

A similar question arises now that a far wider audience has been following even more avidly the New York hearings of the Kefauver Committee (which for the past year has been looking into crime the nation over). When television is providing thirty million Americans with some insight into the workings of their government and into a nationwide empire of crime, it is an event of first importance. The Kefauver show has undoubted educative values.

Other aspects of these dramatic presentations are less welcome. The basic idea of Congressional committee hearings in preparation for new legislation is essentially a sound one. But difficulties arise from certain differences between procedures in these hearings and in court. The men called as witnesses cannot cross-examine their accusers (through attorneys) or present witnesses of their own. In an American court a man is presumed innocent till proven otherwise; here the reverse is true. The fact that a number of these "witnesses" are notorious racketeers does not modify the question of legality.

Then what is it that impels so many citizens to remain glued to their television sets far into the night? An aroused civic conscience, a sincere desire for knowledge about certain workings and failings of our American democracy, an eagerness for deeper knowledge of the law? Hardly, in most instances. Instead it is the motive which accounts for the big circulation of our most lurid tabloid papers: the morbid fascination exercised by crimes of violence and the looks and habits of those credited with engineering them. These are aspects of the Kefauver television program that should give pause. They explain our hesitancy about greeting with wholehearted applause a new and powerful means of swaying public opinion.

Nationalization in Iran

FEW things could better illustrate the precariousness of the British position in the Middle East than the assassination of Prime Minister Rasmara of Iran and the immediate adoption of the nationalization-of-oil policy which he had so steadfastly opposed. This action of the Iranian House and Senate was simply a nationalistic gesture. For Iran clearly lacks the technicians to exploit its vast oil resources. Cessation of the operations of the Anglo-Iranian Oil Company would be a crushing blow to a national economy that is already so feeble and inefficient that February government salaries still remain unpaid. However much inspired by pressure from the north, Iranian nationalization is the latest manifestation of the feeling of anti-colonialism that is sweeping Africa and the Orient.

• NEXT WEEK •

SERGE HUGHES analyzes the world of Sinclair Lewis from *Main Street* to *World So Wide*.

"For us Babbitt cannot be a symbol of a past age. The man who hates labor unions, abhors the word Socialism, looks upon his hometown as the citadel of good fellowship, who has an unlimited faith in gadgets, still exists. . . . The most important change is that the new Babbitt has grasped the fact that modern culture is fragmentary."

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What is more disturbing about it is its connection with Russian imperialism. Iran not only possesses vast stores of avidly-sought oil and a vital strategic position astride the Middle East, but its people are so ill-used as to be particularly susceptible to Communism. It is a land which presents great extremes of wealth and poverty, where business and government corruption are notorious. The recent decision of the reigning Shah to divide his lands among landless peasants will not affect enough of his destitute subjects to change things much.

All in all it appears to be a desperate situation. The Russians may be constrained from marching across the 1,500-mile frontier which separates the two nations by fear of starting a general war. But they may well be able to reach many of their ends by an internal revolution. The United States cannot hope to do much about the Iranian social set-up and neglect of the majority of the people; while the best that can be expected immediately of more adequate Point IV aid would be a certain lift for the national economy.

Backward

THE industrial West has been so busy the last hundred years or so tending to its own business, turning out a gleaming material culture for itself, it has neglected to take a good, hard look at the other half of the world where 46 per cent of mankind have been living in poverty, disease and hunger—or, to put the matter in the euphemistic vernacular now in vogue—in underdeveloped areas. Now that the Communists have prodded the dozing Western conscience into taking notice of these conditions, various aid programs, such as our own Point IV plan, have slowly been coming to life.

The first order of business under the proposed aid programs is to ship medicines, serums and drugs to the underdeveloped areas to check disease and improve sanitation. The effect of this medication in extending life expectancy will be about the same as it has been in Puerto Rico and the Philippines. The already bulging populations in some of these regions will multiply and thus aggravate the very conditions of poverty and hunger we are trying to remedy. As you might expect, the birth controllers in our midst have already begun to stir, ready with all their easy answers and patent paraphernalia.

So far, though, no great noise has been made about this matter because not a great deal of thought appears to have been devoted to population planning in the Point IV studies made here; we seem to be more concerned about who is going to invest money in the aid projects and how safe and profitable the investments are going to be, than we are about the human beings involved.

Overpopulation and a short food supply are not problems to be handled by bankers and TVA experts alone. They are more serious problems than that, bound up with the moral and social meaning of man's life on earth, and it would seem that those of us who do not believe in artificial birth control as a means of checking hunger and poverty should get busy now with the hard answers to these really basic population and food problems at the heart of all the Point IV proposals. We believe that those problems do not present an insurmountable challenge.

What the birth-control alternative will do is pretty clear. Already the Western countries, as a whole, have entered upon a declining population trend, with the number and percentage of older people steadily mounting, to the point where there is concern about populations not reproducing themselves. It begins to look like a rocking-chair future for Western society and if this is the progressive morality and courageous, liberal living we are going to ship to the other half of the world along with every package of sulfa drugs, we had better get ready to admit that the moral and physical decline of the West is at hand.

Sign of Life

THE preliminary initialling of the Schuman Plan, which will fit the coal and steel industries of France, Germany, Luxembourg and the Low Countries into a single, over-all pattern, has come off in Paris with very little fanfare, even though the eventual, formal signing of the agreement will be as significant as anything that has happened in Europe since the war, because it will lay down the first really sound economic foundation for a common life and defense.

The success of the venture depends largely on how fast things get moving in the next couple of years and this, in turn, depends to a great extent on keeping alive the sense of urgency that the United States has impressed on the Europeans. But it will be hard to maintain such an atmosphere if the optimistic lethargy and wage-price bickering now prevalent here are not soon put to flight.

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"Cross Currents"

IT WAS John Henry Newman who said, "I want the religious man to be intellectual and the intellectual man to be religious." And in another place he wrote: "I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom. What I am stipulating is that they should be found in one and the same place, and exemplified in the same persons."

That is the way the Cardinal said it. And that says it too for the handful of young Catholic teachers and graduate students who are editing *Cross Currents* (*Box 189, New York 27, N. Y. $3 yearly*), "a quarterly review to explore the implications of Christianity in our time."

Joseph E. Cunneen, a young instructor at Fordham, is the founding father and managing editor of *Cross Currents,* but the magazine is very much a group project. Cunneen himself is a graduate of Holy Cross. He served in the ETO during the war, and after his discharge returned to Paris for a year of graduate study. He is still studying for his PH.D.

Among those working with him on *Cross Currents* are representatives of a variety of faculties and graduate schools—Manhattan College, Yale, Iona, Xavier, the University of London and, of course, Fordham. "None of us," Cunneen explains, "is outstanding in any way. No one has made a mark in the academic world yet, and all of us have a long way to go before we're even securely established."

"*Cross Currents* is Catholic, but we are not concerned with apologetics," Cunneen explains, "though we surely don't belittle its importance. I suppose there will always be enough people interested in that side of things. But what we are trying to do is not so much to defend the truth of Christianity as to show its relevance to the present crisis. Scattered here and there in publications all over the world are the attempts of some of the greatest modern thinkers—men who are deeply inspired by Christianity—to meet the problems raised by modern thought. With *Cross Currents* we hope to bring some of these voices into one room.

"The magazine is really an effort to create some kind of unity out of fragments that might otherwise be altogether lost, especially here in the United States where there are many university people who don't know what Christians in other places are saying and doing, or even that there are Christians with something to say. I remember what a shock I got myself in Paris when I realized that Catholicism was really an important intellectual force on the continent. I'm afraid that till then I had the ghetto idea. Catholicism was something you believed in, and even defended if need be, but you knew it was not taken very seriously in the secular universities . . . and it seemed that was the way things had to be. There wasn't much you could do about it but sulk. Now we say boldly that *Cross Currents* is part of a world-wide movement to restore Christianity to Christendom."

Two issues of the quarterly have been published to date. Among the writers represented, largely European, have been Emmanuel Mounier, Gabriel Marcel, Nicholas Berdyaev, Henri de Lubac, Jean Daniélou, Romano Guardini, Karl Barth, Max Picard and Martin Buber. In the European intellectual world these are all names to reckon with. It would be hard to find their Christian counterparts in the US. Besides articles by men like these, many of them translated into English by the editorial staff, *Cross Currents* publishes in every issue an index of recent material that might otherwise go unnoticed.

Cunneen doesn't want anyone to think of his quarterly as a theological journal. "We are simply not concerned with abstract theology," he says. "Some of our first articles leaned in that direction, but I hope we'll get further away from it. We are engaged in the secular order. Our big interest is in temporal institutions."

When he was asked to explain the purpose of his magazine, he began: "We have to start with the premise that there is no Christian élite in the United States. In the secular universities and in the world of scholars, generally speaking, Christianity doesn't count for much as a system of thought. University people may have a sentimental attachment to Christian ideals, but I think it's safe to say that most of them look upon Christianity as a pretty sloppy way of thinking, intellectually speaking. For many reasons, I'm afraid that we have to say that Christianity simply isn't an intellectual force in this country.

"I said there is no Christian intellectual élite. Now I don't mean to say by that that there is any other élite, at least in the sense of a force representing some unified system of thought. We do have what might be called a professional intellectual élite, but its thinking is fragmentary, eclectic. And a few years ago there were the beginnings of a Marxist élite, maybe, but that has generally disappeared. Yet I think that for Christian thought and Christian thinkers, this situation, bad as it is, offers an advantage. People are looking for integration—you find evidences in the most surprising places—and Christianity can give it to them. Still we cannot be satisfied with preaching a mere surface morality. And certainly we can't content ourselves with singing the glories of the Christian past. We have to face up to the real problems of the day. We have to show that Christianity is not a relic of the past but a living, growing thing. We have to show, above all, that it is relevant to the problems of the present, and quite capable of assimilating whatever new truths mankind has stumbled upon. There are men doing this job. Most of them are in Europe, writing in languages that aren't widely read over here. To bring these men and what they have to say, to the university world of America, is why *Cross Currents* was founded. For us it means chore-like jobs—research, selection, translating and so on. But we think it's all worthwhile, and we hope we'll get enough support to keep on doing it."

JOHN COGLEY.

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The Rhythm of History

Are we at the end of a materialistic era and about to enter a religious period?

By JACQUES LECLERCQ

IT HAS been said too often that the dominant characteristic of contemporary Western civilization is technical development. Our century is the century of the machine. There is no point in insisting on this; everyone agrees. As most people believe that what exists in their time could not be otherwise, so they also imagine that civilization will continue to develop in its present direction. They cannot conceive that any essential change of direction will take place.

Up to now technical development has been motivated by the scarcity which has been the lot of man since his first days on earth. What impelled men was the fact that they were constantly threatened with a lack of the very necessities of life. The secret of abundance was therefore the primary material object of human activity.

Today we are approaching a stage where abundance is within reach of all. We possess the means of feeding, clothing and sheltering the whole human race in an adequate fashion without great technical or material difficulty. If we have not succeeded in actually doing so, it is for other reasons. They are obviously moral reasons.

The present crisis can lead either to a collapse of civilization and universal poverty or to the acceptance of the necessary conditions. The time has come to recognize that the technical developments of our civilization present a whole series of new demands. The world has to be reorganized on an international basis; national sovereignties must recede into the background for the general good. All nations have a stake in working out a new order of things. Yet men readily lose sight of this goal when called upon to forego habitual ways of thinking or certain personal benefits.

If the modern world succeeds in taking the right path, we shall develop a civilization in which moral preoccupations assume the primacy that preoccupation with material things now holds. If the problem of producing enough to make material well-being universally available ceases to be difficult and if distribution is the only difficulty that remains; if, further, the difficulties of distribution are no longer of a technical but of a moral nature, it is inevitable that such moral conditions will become the focus of all interest.

In his *Crisis of Our Time,* Pitirim Sorokin expressed the opinion that humanity is continually evolving in accordance with a rhythm of three stages which alternate indefinitely. These three stages correspond to three systems or conceptions of truth: science, philosophy and religion, much like the famous classification of Auguste Comte. But Comte believed that mankind began with a religious stage, went from there to a philosophical or rational stage, and finally reached a scientific or positivist stage, which he thought would continue indefinitely. For him the positivist method and the positivist conception of knowledge was truth. For Sorokin, on the other hand, the three stages succeed one another indefinitely and all of them can adapt themselves to civilizations which are very diverse. Sorokin, on the basis of purely scientific considerations and excluding altogether any concern for apologetics, comes to the conclusion that we are living today at the end of a materialistic era and are about to enter on a religious period.

★

MOST people are fascinated by the opposition between America and Russia, or capitalism and Communism. It does not occur to them that other factors can intervene and even become more important. But according to some who know America well there may be a question whether the United States has not reached the peak of its development—the peak being the point at which something begins to go down. Indeed the first signs of old age are appearing in American society; it seems to be at the same stage as Europe was between 1900 and 1910. We know now what that means.

As for Communism, a decisive crisis seems sure to develop on the day that a large country other than Russia becomes Communist through its own internal revolution. Perhaps that day is here: China has twice as many people as Russia and will become one of the dominant powers of the world if it can overcome its chronic state of anarchy.

The more one studies Communism the more he is struck by its ideological poverty and its old age. All its ideas come from the nineteenth

CANON JACQUES LECLERCQ is a professor at the University of Louvain and the author of several volumes on social philosophy.

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century, among them its anti-clericalism and its materialism. It exhausts itself, moreover, in Marxist exegesis. If a chart of birth and death were drawn up and the ideas which were new in the nineteenth century and have declined slowly since then were compared with those which were born in the twentieth century and are slowly expanding, then anti-clericalism and materialism would obviously be in the column of those which are dying, no matter how virulent they may still be in certain places.

★

BUT are not other constellations appearing on the horizon? Hasn't the time come to think of South America?

If one examines the development of South America during the past fifty years, he must admit that no part of the world has developed so rapidly. Certain states, such as Brazil and Argentina, are beginning to look like great powers and the whole of the continent has become united in various ways without national regionalisms having raised the same obstacles they do on the ancient continent of Europe. The undeveloped resources of South America are still tremendous. Putting all these elements together, one must conclude that these countries are far from having reached their peak and that if their development continues at the pace of the first half of this century, South America by the year two thousand will be one of the great constellations of the world.

Then India.

When England recognized India's independence in 1947 it was said that this would be the signal for widespread disorder. It did not happen that way, so that India already is comporting herself as a great power. Everything indicates that, with its four hundred million inhabitants and great natural resources, India will be within twenty years, or perhaps ten, one of the dominant powers in the world, one of the Big Powers. But the day on which India and China, independent, unified, in full command of themselves and capable of making the most of their resources, take their place on the world stage, who cannot recognize that all will then be changed?

Suppose even that the United States and Russia remain as they are. The world will be no less different if India, China, South America take positions of equal stature alongside them. Fifty years from now the balancing point of the universe could well be the Far East or South America.

Such a suggestion may cause many a smile among those who think in immediate terms; for in every country today people are confronted with urgent problems of every sort—political, economic, demographic, intellectual, moral. But there is a real question whether many of the more primitive lands are going to develop a bourgeois civilization. The bourgeois order gives plenty of signs of crystallizing, and as with every human relationship, crystallization means death.

South America is particularly interesting for us since it is made up of countries with a Latin and Catholic tradition. It is possible that tomorrow's world will witness a rebirth of its Latin phase. South America is morally quite close to Italy and Spain. The Latin world now represents more than three hundred million people; it has been in the background since the eighteenth century while the technical civilization which now seems to be reaching its apogee was the work of the Germano-British world. The Latin mind seemed less disposed to be absorbed by material concerns.

If the Latin world again becomes one of the dominant forces in the universe, it may well bring with it preoccupation with other things. And if what I have said earlier is borne out, that is, if we reach the point where the primary problem is no longer that of increasing production, those who are more readily drawn toward spiritual values will perhaps have certain advantages.

The Latin world is also a Catholic world. It may be that a development of the Latin world will bring about a development of Catholicism. The signs are already quite numerous.

It is true that Catholicism is in a sad state of decline in a number of Latin countries. But the Latin world does not find itself confronted by a hostile tradition, one which is dominant and of long standing, as in the Protestant or de-christianized countries of Europe. If there is a rebirth there, it must almost necessarily be a Catholic one, and within the framework of the spiritual rebirth which is taking place throughout the world. The resurgence of the Latin world may have for Catholicism, and therefore for the world, the greatest significance.

★

IN the Far East materialism is opposed to all national traditions. If China and India become, with South America, first-rank constellations in the society of the universe, it is almost certain that they will not be found to be camp-followers of a western world dominated by a technology impregnated with materialism.

Is it possible, then, to get some idea of what the world of tomorrow will be? In any case it will be very different from what it is today as well as from what most people expect. If old men with but a few years before them are not destined to witness substantial changes, young people must expect that within twenty or thirty years nearly all elements of all problems will be transformed.

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FROM ENGLAND

Farms, Schools and Churches

THE London publishing house of Kegan Paul & Company publishes a series portentously called The International Library of Sociology and Social Reconstruction. Among its contributors appear the names Dilthey, Doppler, Fromm, Gutkind (who wrote on Creative Demobilization!), Hollitscher, Liepmann, Mandelbaum, Schumacher—it sounds like the index to a work on Tübingen biblical criticism or the lesser philosophers of the nineteenth century ("according to the recension of Frumf her mother was a Biddle"). It is a massive series, but is not always so alarming as it sounds. The contribution of the general editor, Dr. Karl Mannheim, *Diagnosis of Our Time,* is discussed by others besides professors; and the titles include a volume called *The Education of the Countryman,* by an author with the unexceptionable name of H. M. Burton.

Mr. Burton is a country schoolmaster in East Anglia; and the scope of his book is rural education in England since the Education Act of 1870, now, and in the future: so it is not immediately obvious why I should bring it to the notice of American readers. And of course a great deal of it is relevant only to England and English conditions. But some of Mr. Burton's general principles have a wider application; many of his *obiter dicta* and suggestions can be applied to other than English conditions; and some of the problems considered are not unknown in the United States of America. Such for example are the fundamental aims of popular education, "denominational schools," and the drift from the land.

★

MR. BURTON is one of "those who believe that the only true wisdom is to aim at producing men and women of judgment and understanding, of courage and honesty, with a desire to distinguish the good from the evil, the true from the false, and with the determination, having made their choice, to pursue the good and the true to the end," rather than to produce young office- and factory-workers, young mechanics and young farmers. But while it is no part of the duty of the primary school to prepare a child for any specific job, it is equally "none of its province to *unfit* its children for the job they will probably have to fill." And this is precisely what our rural schooling has only too often done.

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riculum, there was instead an academic background and atmosphere that was inappropriate for a majority of children in town schools and for perhaps nine-tenths of those in the country. "Here, if anywhere," says Mr. Burton, "was given point to the cynical epigram which described education as the casting of imitation pearls before unappreciative swine." He might have quoted the equally bitter jibe that describes so much schooling as "the misinformed misdirecting the misbegotten."

In the past twenty-five years, at any rate up to the war and the new school-organization shake-up, things began to get a little, a very little, better—at any rate to the degree that those up-top realized that something was wrong. And the decree went forth that there should be something in rural schools called a "rural bias." It was well meant: but would have been comic had the results not been generally so tragic. What is really wanted, says Mr. Burton, is not "rural bias" but "rural idiom." What he means by that he sets out in some practical detail.

And if his picture be unfavorably criticized as not education but vocational training, he replies in effect, "call it what you like." His ideas are based on an intelligent exploiting of a child's native instincts, and a recognition that there are many children whose natural instincts are not exclusively "practical" or "academic" or "aesthetic," but a combination of all three. "We suggest the study of agriculture, or of rural crafts, not that we may manufacture agriculturists or rural craftsmen, but because we hope and believe that the purpose of education can best be achieved if it is couched in a language that the children of agricultural workers will readily understand." Rural idiom, in fact. Such new systems cannot do *worse* than the old.

★

THE problem of the denominational school does not exist in the United States as it does here—with us it is a matter of denominational schools subsidized by the public educational authority, and even our non-denominational schools are not so completely "secular" as I understand your grade-schools are. Perhaps some Americans would deny that you have a denominational-schools problem at all. But surely you have, and will have, so long as Americans are to be found who object to the very existence of such independent educational establishments as the Catholic parochial schools—an objection that seems to me understandable in Nazi Germany or Soviet Russia, but inexplicable on any basis of freedom and democracy.

In England there are many Church (i.e., Episcopalian) schools in the country parts (the Catholic schools are mostly in towns), and Mr. Burton writes of them with a candor and fairness that are unusual and refreshing. Without being a partisan, he puts the case for the Church schools exceedingly well. But he is not uncritical: he reminds his readers that the home and the church are the institutions whose primary duty it is to safeguard religion and godliness, and that if children are growing up ungodly and irreligious the main sources of

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remedy are there in the home and the church. He is writing of the Anglican Church; and what he says by way of criticism in this connection is, fundamentally, irrelevant to the ideal setup of Catholic home, Catholic church, Catholic school. But other people besides Catholics are concerned about religion in school; and what he says has relevance for Catholics in practice and at other levels. Catholics sometimes do give an impression of exaggerating the importance and possibilities of the school; of ignoring the teaching aspect for children of the parish-church; and—for all our generalized talk about the Christian family—of underestimating the home as the crucial and critical place of religious upbringing—or of religious ineffectiveness.

★

BUT perhaps just here Mr. Burton hardly appreciates the real central point of the attitude of Catholics and others in the religious controversy: nor is the fault wholly his, for that attitude is, I venture to think, sometimes set forth by its upholders in crude and misleading terms. We know that the religious nurture of children is a duty of home and church; but we maintain that the inspiration, habit of devotion and spiritual attitude to which Mr. Burton so appreciatively refers cannot and should not, in the circumstances of today, be left to home and church alone, thus making a split in the child's upbringing; the school's part in this regard (as in others) is only auxiliary and subsidiary to home and church, but it is a part that many parents insist on for their children. Whether denominational schools of one sort and another up and down the land in fact do this part adequately and satisfactorily—and if not, why—is another matter.

For anyone concerned about education in general and rural education in particular, or interested in sidelights on "how England ticks," Mr. Burton's is a very worthwhile book. It is humane, objective, fair and temperate in its criticism—and witty. For an example, in puncturing the "yokel" and "bumpkin" fable (as relatively modern in England as its "hick" and "hayseed" counterpart in the United States), he observes of rural children that "they are a little suspicious of adults, because they know so few of them; a Londoner's approach to a cow is not dissimilar." DONALD ATTWATER.

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Wages and Big-Family Men

IT'S funny how you can go along year after year familiar with an idea, and more or less approving it, but not really grasping it, not really feeling the thing down inside you. Then it hits you all of a sudden and gets hold of you and you get hold of it and you grapple with each other, and before you know it you are happily married and can't imagine things any other way.

Recently my wife and I were asked to do a radio program on the subject, "Balancing the Family Budget." Since we have never been able to balance our own budget, it became necessary to shift the focus of attention to the question, how does the average American family balance its budget? And of course the answer is that it doesn't either. Fortunately, somebody sent us a pamphlet by Father Edgar Schiedeler, O.S.B., and a light began to appear through the darkness.

Here is the dilemma in a nutshell. The labor movement has always fought for the principle of "equal pay for equal work." That is, if a single woman, a single man, a married man with two children, and a married man with 20 children are all working on the same machine doing the same work, the unions say they should get the same pay.

★

THEY have done this for several reasons. The women have fought for it because they stood to gain in cold cash. And the men have fought for it because they knew that if the employers could get women more cheaply than men, or single men more cheaply than married men, the women and the single men would get all the jobs. On the other hand, if it cost an employer just as much to hire a woman as a man, the chances are he would hire a man because a man is supposed to be stronger and is not so likely to quit in order to get married or to have a baby.

The question of the single man vs. the married man with children hasn't entered into it so much. It was mainly a question of equality between the sexes, which was not a real equality at all, but an arrangement which would take from the women their principal advantage of being cheaper labor and restore the superiority to the men. In short, equal pay for equal work is clearly a masculine idea. But that doesn't mean that it isn't a good idea. The logic of it is unanswerable. Men should be superior to women in the economic marketplace. Any system under which it is easier for women to get jobs than for men is headed for the dogs.

The only trouble with the idea of equal pay for equal work is that taken by itself alone, it is all wrong. For

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example, we have our single woman, our single man, our married man with two children and our married man with 20 children working in this place side by side and all making $60 a week. Right now $60 a week or thereabouts, is the average wage in manufacturing, so this is a good figure to take.

The married man with two children has to devote at least $40 a week to the upkeep of his wife and children and the one with 20 children will be lucky if he can keep carfare out of his $60. So will the other one for that matter, women being what they are. But the point is this: these men get $20 or less for the same work that pays the single man or woman $60. So it isn't equal pay for equal work at all.

Well, of course, you say that's absurd because nobody is forcing these men to get married and have children. They take their $60 and they do what they want with it. But did you ever see a married man take his pay and spend it all on himself? The cops will be after him in no time. And is it, or is it not, a contribution to the commonweal for men to get married and have children? In other words, is this business of getting married and having children something we should encourage or not?

Right now we discourage it. You can't raise children decently on $60 a week, even two of them. And what really is absurd about my example is suggesting that a man could have 20 children on $60 a week. That is sheer madness.

★

ON FEBRUARY 24 the Bureau of Labor Statistics of the US Department of Labor issued another of its reports on what it costs for a manual worker with a wife and two children—the average American family—to survive at "a modest but adequate level of living." They did this by cities. Milwaukee and Washington, D. C., were the highest at about $75 a week. New York and Boston were approximately the same, around $70 a week.

The sad part of this report is that the budget allows nothing for saving but a small premium for life insurance. The Catholic Church has said through its Popes and Bishops that men should be able to have more than two children and also that they should be able to earn enough "to meet not merely the present necessities of life but those of unemployment, sickness, death and old age as well." (Statement of Catholic Bishops of America, 1940.)

Father Raymond Miller, C.SS.R., the encyclical expert, says that a Christian should have at least four or five children if he can and notes God's admonition to Adam, Noah and others to "increase and multiply." Four or five is what it takes to increase and multiply. Make it four. That is going to cost another $20 a week at least to do it right. The federal government allows just under $26—that is, $675 per year per child—when it figures out your income tax exemptions.

So now we have our New York living wage up to $90 a week and we haven't begun to save anything. A minimum saving would seem to be $5 a week and that

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★

YOU see the dilemma. As long as wages are pegged to suit the single women and the single men as well as the married ones, labor is going to have one terrible job getting them up to the standard that the Church, and any man who thinks it through, insists upon: namely, a living, saving, family wage.

So what do you do? You do what about 40 other countries have done—including such respectable countries as Ireland, England, France, Belgium, Australia and our northern neighbor, Canada. Or you do what the US government itself has already done in the case of its soldiers, sailors and marines. You apply the principle of the income tax exemption for children in a positive way and give "family allowances."

Canada has the most generous allowances of any country in the world, or did in 1946. At that time nobody making over $3,000 a year received any allowances. For children under 6 years of age a family would receive $5 a month, $6 for children between 6 and 10, $7 between 10 and 12, and $8 between 13 and 16. None for those 16 or over. As anyone can see, that's not a great deal of money. The biggest total allowance for any one family was $65 a month, even for the two Canadian families that had 15 children apiece under 16.

Although Father Schmiedeler doesn't make it clear in his otherwise excellent pamphlet, "Family Allowances" (available at NCWC, 1312 Massachusetts Ave., N.W., Washington 5, D. C.) Canada raises the money out of tax revenue. He estimates that it would cost America $2 billion a year to grant an allowance of $5 per month to every child under 16 in the country. The money could be raised in the same way that our unemployment and old age funds are raised, by the joint contributions of worker and employer, or by contributions from employers only. The contribution would have to be uniform in order to make the employer indifferent as to how many married men he hired or how prolific they were.

★

LABOR leaders in this country seem to be indifferent to family allowances or hostile. I don't know why myself, unless it be simply ignorance or a failure to think the problem through, as in my own case. In England and Canada labor was hostile until World War II. Shortly after it reversed its stand both countries passed National Allowance Acts.

But what can you and I do about it? One, we can push the thing in our trade unions and other organizations and get them to write their Congressmen and Senators. We can write the latter ourselves directly. Whatever might be the difficulties under the anti-inflation program, and I don't think they would be prohibitive, still it is never too soon to get a good thing started.

JOHN C. CORT.

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The Stage

ROMEO AND JULIET

IT is the fashion nowadays to ask for a youthful Juliet, as though we thought girlishness to be the part's principal requirement. It seems to me that the play might prove a great deal more rewarding if we were to seek out a passionate Juliet, one with sufficient daring, determination, and adroitness to do what the play asks of her. The fact that she is fourteen does not keep Juliet from brazen flirtation, from the quick commitment of her heart to a man she does not know, from marriage to a man who has just dispatched a member of her own family, from a series of difficult and calculated deceptions, or from killing herself for love. Whatever her statistical age, this is a woman capable of a considerable range of activity, and the practice of playing her with a simpering smile, a high-pitched voice, and a dreaminess more suggestive of marihuana addiction than fragility only serves to make the character incredible and the play preposterous. Perhaps Juliet should be re-conceived as a Latin, and played by Maureen Stapleton.

In any event, she is not well played by Olivia de Havilland in the late Dwight Deere Wiman's new and expensive production of the play. Miss de Havilland has had the part in mind for a long time, but has left herself curiously unprepared for it. Though she does indeed look young enough, she is even more pallid and languorous than is customary, and her vocal technique is decidedly monotonous. Her performance does not consist of much more than a fixed smile and a deliberate reading of the lines—except in the potion scene, where it consists of a fixed frown and a growling of the lines —and it at no time reveals anything in the way of emotional honesty. Douglas Watson, as Romeo, is at every turn her technical superior, but his virtues seem more mechanical than personal, and we are left with a production of "Romeo and Juliet" in which Romeo and Juliet are the least interesting figures.

The most interesting, by far, is Jack Hawkins' Mercutio. Though Mr. Hawkins has not yet found a satisfactory reading for the Mab speech—and who has?—the two moments when the play does come to life are his: the baiting of the nurse, and the duel with Tybalt which ends in Mercutio's death. This last scene, in fact, seemed to me completely satisfying, more effective than I have ever seen it. It is enormously indebted, too, to the fencing choreography of Edward F. Lucia, who should promptly be hired to attend to these matters in *all* forthcoming Shakespearian productions. Of the rest of the company, Evelyn Varden is a serious disappointment as the nurse, Michael Higgins has some good and some not so good moments as Benvolio, and William Smithers, making his Broadway debut, is excellent as Tybalt.

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setting made for a good opening image and a great awkwardness thereafter, at one time seeming to suggest that the Capulet's ball was taking place in the back alleys of Verona. But the production as a whole is geared to this kind of pictorial prettiness; if the setting is more elaborate than dynamic, so is the conduct of most of the people who inhabit it. (*At the Broadhurst*)

THE MOON IS BLUE

F. HUGH HERBERT'S new comedy is a blatantly calculated, neatly rigged piece of audience-bait, and I wish I could say I was above it. I wasn't, as it turned out, and I had myself a fine time.

The author has not exerted himself over his materials; they are both slender and familiar: the meeting of boy and girl atop the Empire State building, the inevitable visit to the boy's apartment, the inevitable discussion of whether or not the girl is a virgin (she is), the further argument about whether or not she is going to remain one (she is), and the final reconciliation next day atop the Empire State. This is a kind of reverse-action "Voice of the Turtle," with shades of "Springtime for Henry" hovering all over the place, but it has been decorated with just enough inverted situations and pseudo-epigrammatic nonsense to make it better than passable light entertainment.

It would be difficult to say just how much of the play's success is due to the author's own verbal felicity and how much to the remarkable dexterity and appeal of his acting company. Barbara Bel Geddes, hitherto an excellent dramatic actress, now turns out to be an enchanting comedienne. Donald Cook is wry and stylish as a discredited amoralist, and Barry Nelson, looking more like Jackie Cooper than Jackie Cooper does these days, is properly sulky and frustrated. Stewart Chaney's attractive settings help the play along, too. As I say, this is machine-stitched theatre, and it probably won't wear, but in the right light you can't tell a thing. (*At the Henry Miller*) WALTER KERR.

An Appeal

A READER sends us a copy of a thank-you note he received from Father P. Cainoni, S.J., Cherukunna, North Malabar, India.

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"People are dying of starvation here. The misery is incredible. I cannot even eat my rice, surrounded as I am with hungry people on all sides. It is six months since it rained and it will be still two more. Everything has to be eaten. I am eating wild tapioca roots. It is two years since I tasted milk, which is not available even for dying babies. . . ."

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The Generality of General Education

By WILLIAM A. ORTON

WHENEVER in history, as in the past decade, fundamental issues in formal education have been widely and urgently discussed, the debate has been symptomatic of changes occurring or problems arising on a deeper and less explicit level. It is no coincidence that the strictly educational reports and investigations of recent years have been paralleled by a remarkable series of books dealing with social or cultural values: books like those of Fromm, Mannheim, Franz Alexander, T. S. Eliot, Maritain, Barzun, Emmet and Rupert Hughes, Julian Ryan, Yves Simon, Louis Mercier and many others. Fifty years hence it may be possible to trace in broad outline our changing climate of opinion, with the educational issue seen in proper perspective. But even now there are aspects of it that can be defined with some assurance.

One thing common to all "revisionist" programs is the reaction to, or disillusion with, the free elective system—if "system" was ever the right word for it. This springs less from theory than from experience, especially of those institutions in which that system was carried to its logical, or illogical, extreme. The naive concept of freedom which inspired the system became, in the next generation (outside the Catholic institutions), the department-store theory of education. That theory, whether intentionally or not, inculcated an aimless indifference toward all subjects, standards and values. The contents of a liberal arts degree came to have, in America, about as much intrinsic coherence as those of a shopping bag; and the degree was therefore awarded on a cash-register basis, with its absurd academic arithmetic of course-grades and credit-hours. Chicago was one of the first to discard all this nonsense; but there are places where it still survives.

★

IT SURVIVES for a significant and rather pathetic reason. The classical liberal arts tradition expired in the 1920's. But it left no will and no heir. As a mode of synthesis it had done a magnificent job: so good, in fact, that one sometimes wonders whether it is really dead. Its passing left a vacancy that has never been filled. For a while the bargain-basement theory asserted that no successor was needed. But in the end educators themselves were forced to recognize that the

WILLIAM A. ORTON is a professor at Smith College and the author of The Liberal Tradition, and The Economic Role of the State.

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negative attitude failed to yield what they could regard, from any standpoint whatsoever, as an adequate education; even though they were unable to define a more positive attitude. (Some of us had the same experience with "progressive" education—which in too many cases turned out to be regressive. There is the old story, "Teacher, do we have to do what we want to?" Many years ago in America I was confronted by the tearful protest of my own two youngsters, "Daddy, they don't make us do any work." I sent them back to England.) Does not their current effort to do so reflect the modern skepticism about the results of mass democracy, and the search for some true principle of coherence or integrity? "Integration" has become the magic word in educational circles. Those are not the only ones to which it might apply.

No one would pretend that any general solution has been found. To get the problem into focus is as big a job as our generation can aspire to; especially if one recognizes the necessary depth of focus. Here, before going further, I must enter a caveat: beware of uniformity. Americans are notoriously apt to assume that new problems can be solved by the making of new rules and regulations, approved and enforced by a numerical majority. The assumption is especially dangerous to education.

★

SEVENTEEN present and former teachers of the College of the University of Chicago have recently given us a thorough and documented account (*The Idea and Practice of General Education. Chicago.* $3.50) of what that institution has been doing, or trying to do, in the past decade—and why. Although the immediate appeal of their report will be to their colleagues elsewhere, it should not stop there. Education, like war, is too serious a business to be left entirely to the professionals.

Dean Faust, who did so much to develop the program during the Hutchins presidency, introduces the problem by a series of approximations. To start with, we know pretty definitely the essential tasks of both the elementary schools and the specialized or professional schools. What is the best way to utilize those precious years between—the years in which the liberal arts college takes over? Surely we should have some clear sight of what we are aiming at. The tendency to leave all final decisions to the specialist may pave the way to dictatorship. The tendency to duck the issue merely hands it over to the sentimentalist. How about this for a goal: "the development of social and political wisdom; the capacity to appreciate and enjoy the products of man's creative activity in literature, music, and art; and man's capacity for reflective thought concerning the nature of the universe and of man's place and role in it." Rather a large order? Yes indeed; but perhaps there are advantages in large orders. War is a large order, but it seems to have a highly integrative effect. Why not education?

The Chicago report enables us to see the scientists themselves—Professors Schwab, Coulter and their asso-

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ciates—wrestling with it in the light of the larger goal. Apart from the detailed syllabi (which are here available) two suggestions strike me as noteworthy. One is the practice of picking specialists in rotation and confronting them with the job of general education in their own broad fields. The other is the scheme of depth studies (what Coulter calls "representative problems") linked by lectures. Quite independently, the history staff seem to have decided on a similar technique. In both cases there is an explicit challenge to courses of the conventional "survey" type.

The controlling plan of study rests on the tripartite classification, humanities, social sciences, natural sciences. Chicago takes a fair whack at the famous Harvard report, "in which, by a sweeping eclecticism, almost all current ideas, proposals, and projects are favorably regarded, with the consequence that no basis is provided for the elimination of the false and unnecessary or even for the determination of the relative importance of various educational proposals." The Chicago scheme offers introductory or "parent" courses in each of the three main areas, followed by planned alternatives, brought together at the end in two courses deliberately designed to be integrative.

Somewhat surprisingly, it is strongly slanted toward the type of thinking appropriate to the natural sciences. Of course, any good teacher will, or should, have his own ideas about reading and subject-matter for a project like OII (Observation, Interpretation, Integration). Personally, I get the impression from this and other features of the curriculum that the final outcome may be an inculcated and enlightened skepticism: a habit of mind that can always show excellent reasons for avoiding commitments or conclusions. Perhaps this is intended; but I wonder whether it is enough for this day and age.

★

THE Chicago teachers come out strongly for what is often called the Socratic method. It is an excellent method for people qualified to argue with Socrates. But even in a democracy one does not have to suffer fools too gladly. The concept of authority is not entirely obsolete, however much it needs redefining. To study lectures by such men (of my own memory) as Quiller-Couch, Brooke, Fisher, Clapham, McTaggart, or — to name one out of many fine Americans — Carl Becker: to watch them at their keenest, wrestling with their material to combine clarity with integrity: that too can be an inspiring experience, morally as well as intellectually.

The Chicago program, perhaps the intention, strikes me as somewhat uncertain in its approach to the problem of values. Since that problem is more than merely cerebral, one has to be on guard against the subordination of personality (whether of students or teachers) to even the best of systems. Integrated personality certainly calls for a pattern of discipline, of which the intellectual part is the particular concern of the colleges; but even there, it is not the whole. Professor O'Meara sums up the purpose of the integration course as to give the student an opportunity to work out "an integration of knowledge." For "knowledge" read "himself."

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A Man Gets Around. John McNulty. Little Brown. $2.75.

HE was shooting a real hot game of pool for probably a good fold of cabbage. There were two balls left on the table and he needed them both to win. He just couldn't do it, that's all, unless his name was Willie Hoppe. But his name was John McNulty and he hunched over the table, sighting along his stick for a fast eternity; then he nudged both balls home.

"What'd you think of that?" he asked, winking like James Stephens might have winked or maybe Frank O'Connor.

Somebody watching the game at The Players Club said: "It's murder!" And he said: "In the first degree!"

In a way that's what his new collection of *New Yorker* sketches is like. It murders almost any writer's chances of improving on authentic, humorous reporting about a trip to Ireland, a stay at Bellevue Hospital, a looksee into the Kentucky blue grass country where four-legged sure-things are born and raised.

He seems to come up with the precise speech and the fetching insight into people everywhere he goes. The piece on Los Angeles, for example, is about a lonely eastern visitor who gets gabby with a lonely ex-eastern bartender.

"Some of the nicest guys in the world out here. But they ain't like in the East . . ." says the bartender named Muller "from Cedar Grove, near Newark."

If you've been in LA lately you might agree that McNulty is as accurate as he is funny. Some of the easterners you meet out there—or midwesterners—keep protesting how wonderful California is and then spend the rest of the evening weeping in their bourbon about Yankee Stadium, Wabash Avenue, or the St. Patrick's Day parade in South Boston.

McNulty spotted the benches near the LA bus stops. "He looked around and noticed that the bench he was sitting on bore the advertisement of a mortuary."

He's so right. Some of the benches say: "Sit down and rest, friend." But what they really mean is: "How much have you got to spend?"

McNulty can make you laugh out loud with a piece about a guy trying to slip drugs to nuns on Fifth Avenue. And always, as with the nuns, he can evoke your mirth without damage to his reverence, or yours, for people and things.

The tender, chuckly travelogue on Ireland entitled: "Back Where I Had Never Been" belongs in the anthologies: "A stranger I was, in a country I felt was my own, and a little bit of a boy, with a single sentence, ended all my groping—'We'll be terribly froightened for you tomorrow whin the loiner, and you on it, starts out into the big sea.'"

The sketch about the radio jackpot winner—which has been made into a movie—ends all sketches about radio jackpots. McNulty is a sort of mirthful Pepys of the saloon, the racing form, the poolroom—an unerring ear, a discerning eye, a sense of humor unflawed by bitterness or cynicism.

Maybe some of these pieces won't be so funny ten years from now. But most of the current readers of *A Man Gets Around* will be too busy smiling to care. JOE DEVER.

Exploring a Theology of Education. Edward A. Fitzpatrick. Bruce. $3.50.

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to do with education in general and with particular parts of it, such as education in social or in physical sciences, has been begging to be done and well done. The philosophers Gilson and Maritain, among others, have had a wonderful say in this regard, and their say, to the effect that a Christian philosophy exists and is identifiable, is the most creative thing done by Scholastic philosophy for a long, long time. The like has not yet been well done for particular fields. Mr. Fitzpatrick's task is to suggest what theology would mean to general educational theory and to educational practice.

In many ways he is the man to suggest this. He has wide experience with the practical problems of Catholic schools and has considerable knowledge of Catholic and non-Catholic theory of education and a kind of hospitable and genial sympathy for everything good in them. In this book he is best in the chapter on the liturgy and education. Here the strong points in Mr. Fitzpatrick's background converge. The liturgy means much to him, as the expression at once of dogma and worship; it offers a concrete and practical way to absorb and to live the greatest Christian truths; and he has long had a kindly attitude toward the view that learning needs to combine theory and practice. Throughout the book he is able to bring at least within friendly shouting distance of each other the struggles of the Catholic schools and the struggles of the public schools.

He is aware that the two types of schools cannot merge. This is truest on the theological issue, and he is right in holding that without all the other learnings being well integrated with theology, the Catholic schools cannot exist. This distance between the two has forcibly struck him when he has had occasion to mention to distinguished non-Catholic educators the place of theology in education.

He says the book is not much more than jottings, made over some years, by an educator busy with many practical affairs. It is greatly to his credit that he saw they must be made, but it is unfortunate that the work is

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somewhat thrown together, even a preposition sometimes causing the reader to have to re-read a sentence in writing that is neither technical nor profound. Patient and thorough work will be required on every problem so justly raised by the author.

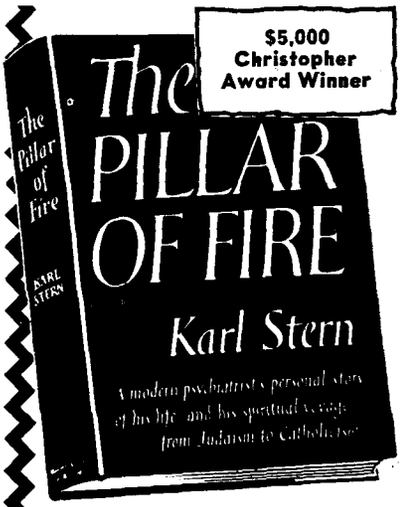
LEO R. WARD.

Immortal Fire. Sister Mary Just, O.P. Herder. $7.50.

FOR several reasons it is a disagreeable task to review this comprehensive book on foreign missions. A work on the scale of *Imortal Fire* was so needed and the author's earnest intentions so laudable, that it seems ungracious to say that, while coming close to what we have been waiting for, she has rather lamentably failed. But a Sister, when she turns author, must expect the same treatment as anybody else. Maybe she will be able to extract some consolation from my prophecy that what she has done will be lavishly praised in Catholic circles, and if the secular press ignores it, this will be because few of its reviewers know anything about the subject. But it would be unfair to readers of this review, and not very helpful to Sister Mary Just herself, if I used noncommital phrases instead of saying, within the limits of the space alloted to me, anything but what I honestly think.

The book is not without value; that is the infuriating—or shall I say the disappointing?—part of it. A mass of material has been garnered and carefully and conscientiously presented. Unfortunately her bibliography—to take only that one item—gives her away; for while Sister Mary Just shows that she has read some of the really good works on the great missionaries, she depends as confidently on second- and third-rate works. It would perhaps have been hardly possible for her to have read all the books bearing upon her subject, but if she had confined herself only to the best, she might have done better.

Worse still, she has little power of organization and little literary skill. She is constantly wandering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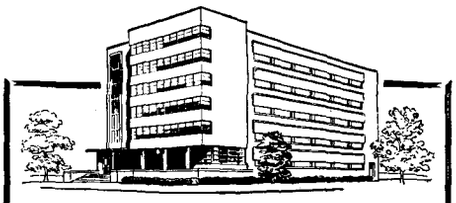

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away from her theme, especially in her later chapters, to expatiate on the irrelevant. Thus she drags in Marx and Engels, and gives a six-page biography of King Albert of Belgium, and airs her views on the political situation. She sometimes even forgets what she is supposed to be writing about and imagines that it is a history of the Church, or again, a history of Europe.

Here and there she does fairly well, as with her account of De' Nobili, the seventeenth-century Jesuit in India, or Father Lebbe, the Vincentian missionary in the China of our own time. And, being a member of the Maryknoll community, she has been able to supply a good many facts that are not easily obtainable about the work being done in Korea. Indeed, she has collected a vast number of facts, even though some of her statements, are, for the reasons mentioned, not always to be trusted. The plain truth is that Sister Mary Just was not equal to the task she assumed. Her reward may be all the greater in heaven, but, judging as I must by human standards, I am obliged to say that *Immortal Fire* is, upon the whole, an instance of a wonderful chance that has been missed.

THEODORE MAYNARD.

• REVIEWERS •

JOE DEVER is a novelist and short-story writer. His second novel, *A Certain Widow,* will be published in the spring.

REV. LEO R. WARD, C.S.C. is a member of the philosophy department of Notre Dame. He is the author of *God in an Irish Kitchen, Holding Up the Hills* and *Concerning Mary Ann.*

THEODORE MAYNARD is a poet, historian and biographer. Among his best known books are *The Story of American Catholicism* and *Too Small a World.*

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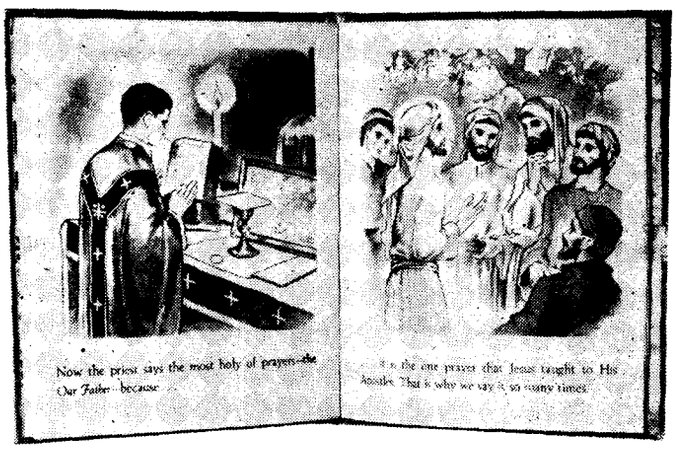

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